

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 22, 1894.

NO. 831.

VOLUME XVI.

CURED of lame back, after suffering by MINARD'S LINIMENT.
ROBERT ROSS.

CURED of diphtheria, after doctors MINARD'S LINIMENT.
JOHN A. FOREY.

CURED of contraction of muscles MINARD'S LINIMENT.
MRS. RACHAEL SAUNDERS.

Gardens.
MARGARET E. SAUNDERS, IN HARPER'S BAZAR.

The wide fair gardens, the rich lush gardens, Which no man planted, and no man they Their strong assets drifted, their brave bloom lifted.

Year and far o'er the vales and hills; Sip the bees from their cups of sweetness; Blossoms above them the wild free wing.

And night and morn from their doors are borne The dreams of the tines that blith hearts sing.

The waving gardens, the fragrant gardens That toss in the sun by the broad highway, Growing together, rose and heather, Aster and columbine, red all the day.

Poppies dark with the wine of slumber, Daisies bright with the look of dawn, The gentian blue, and the long year through The flowers that carry the seasons on.

And the dear old gardens, the pleasant gardens Where mother used to potter about, Tying and pulling, and sprightly culling, And watching each bud as its flower laughed out.

Hollyhocks here, and prince's feather, Larkspur and primrose, and lilies white, Sweet were the dear old-fashioned gardens, Where we kissed the mother, and said, "Good-night."

MISSIONS TO PROTESTANTS.

Father Elliot, the Paulist, Tells of His Experience in this Work.

New York Irish World.

Rev. Walter Elliot, C. S. P., is one of the best known of the Catholic Paulist Fathers in West Fifty-ninth street. He is a big man with a bushy brown beard, a deep voice and a bluff, hearty, fun-loving way; a war veteran, an ardent American, a devout Catholic and an able advocate of the temperance cause. He has been travelling from Maine to California for years as a missionary priest.

But a year ago he took a new tack. His experience as a missionary had shown him that much ignorance existed in the minds of ordinary intelligent Protestants concerning the Catholic Church. So he went to the Detroit Diocese last September, and for one year he has travelled through towns and villages and farming communities, talking to Protestants about the Catholic Church.

He preached in opera houses and halls, in schools, churches and hotel parlors. He took part in no controversies, aroused no antagonisms, was received with kindness and was listened to by very large and deeply interested audiences everywhere. In many instances farmers drove ten miles or more in stormy weather to attend his lectures, so great was the desire to hear him, and more than once the Protestant village choir sang for his meetings.

"My whole experience was delightful," said Father Elliot, the other day. "Americans are remarkably fair-minded, and my non-Catholic auditors listened to me with interest and attention. I had a question box at every meeting, and invited queries from all who cared to ask them. Some of the questions might appear ridiculous to a Catholic, but I always took it for granted that they were asked in good faith, and they were as honestly answered."

Father Elliot will go to the Cleveland diocese this year under Bishop Horstmann, and will there continue his missionary efforts among non-Catholics.

In the following letter to the *World*, furnished by request, he talks of the purpose and the hopes of his mission.

LETTER FROM FATHER ELLIOT.
To the Editor of the *World*:

Some of our Protestant friends show alarm at the Catholic missionary movements now taking shape in this country. Millions of money, they say, are being poured into the South to catch the blacks, and the very Government of the United States is being prostituted to aid in Catholicizing the Indians. So, too, with recent attempts to secure an audience for Catholic lectures. Rome is going to assail the very citadel of Bible Christianity in this Protestant land.

Well, there is more truth in this than is always the case with Protestant forebodings, though neither money nor Governments are concerned in the matters. The Catholic Church is going, without a shadow of a doubt, to explain to the non-Catholic public the higher life of religion as enjoyed in her fold. Catholics have the true development of man's nature committed to them both to practice and to preach. All that there is of the noble ideals of the gospel are commonplace to instructed Catholics, easily believed without fear of doubt, intelligibly communicated to the earnest inquirer.

And here is where the mistake is often made. The perfect organization of the Church is thought to be the object of its existence, whereas it is a means to an end. The external magnificence of our Church is an outward representation of the inward life of God, which insures its members a divinely ordained means for elevating men's souls to perfect union with the Deity in an order of existence quite above and beyond all purely natural effort.

We want to prove this. We want to show the vital force of Christianity. The spiritual and moral good of mankind, taken one by one and personally, is the aim of Catholicity—an aim which she can attain by unrivaled instrumentalities. And having settled our American household of the faith into a fair state of order, we are bound by every law of charity and duty to address "our brethren who are separated from us on account of disagreement concerning the Christian faith," to use

Pope Leo's words to the Catholic Summer School.

The Catholic religion can make more virtuous and holy, can extend virtue and holiness over larger areas of humanity, can lift the soul into higher regions of clear contemplation of the Deity, can better teach the mind as well as guide the conduct of men—can, in a word, fit men for heaven infinitely better than any or all the Christian societies separated from her; and this lofty claim we are in a position to prove.

The very stumbling-blocks of our Protestant friends often become their stepping-stones to the Church's door. For example: In many lectures to Protestants last Winter and Spring, I was often asked, "Why do you not turn the drunkards and adulterers and open sinners out of your Church?" And when I answered that by keeping them mixed up with the faithful Christians we realized their conversion more certainly, I met with hearty approval. Excluded from the sacraments on account of his sin, the Catholic sinner is still present in church, still listens to God's word, still feels ashamed by contrast, no less than by the admonitions of his conscience. Pity for the sinner is a note of Christ's following, and it is better practiced in Catholicity than elsewhere.

So, too, with regard to the teaching authority of the Church. Viewed as religious tyranny at first glance, further acquaintance shows it to be the only certain security of belief, and hence of righteousness, and the Church offers in it a refuge for weak spirits and a criterion of certitude for strong ones.

Our methods of reaching non-Catholics are those of the Apostles. We shall ask our countrymen to hear us about the inner witness of the spirit joined to the unity of the same spirit in the bond of Catholic peace. It is not in splendid ceremonies and edifices, processions and institutions that Catholicity consists or most promptly acts, but in the synthesis of the divine action within our hearts, with the same divine action in the brotherhood of the Christian Church. If we can show a higher form of prayer—and we claim the highest—we have a right to a hearing from the prayerful Protestants. If we can show a union with Christ which is similar to His own union with His Father, then we have a standpoint superior to all—that is the Catholic doctrine of the Eucharist: "As I live by the Father so he that eateth Me shall live by Me." Herein is the triumph of our Eucharistic faith.

Some expect that we shall form new societies with missionary purposes. Doubtless such things are generally the result of renewed religious life, but they are results and not causes. Organization develops latent force, it does not create it. The force of Apostolic zeal is more than latent in the Catholic Church, which palpitates with strength ever ready for expansion. But as for organization, what can equal the divine organization of the Catholic Church itself? It is not by peripatetic missionaries alone that we shall win the mind of America to Catholic holiness and truth. Every man's neighbor shall be his missionary and the ordinary clergy shall be centres of expansion.

Christian dissidents who are inheritors of the great schism. Given the truth and a worthy exponent to find an auditor becomes a necessary condition of peace of mind.

In view of all this it is cheering to Catholics to perceive that their outside brethren are still eager for the discussion of religious questions, and not unwilling to listen to Catholic representatives.

I believe that the struggle with infidelity has had the effect of loosening denominational bonds rather than belief in God and Christ. That religion should be denominational is absurd, except the organism be Catholic, and the logical exercise of refuting agnosticism has helped minds to the detection of absurdities of all kinds. Religion should be Catholic in its organism, and should be international in its scope of action as well as form of Government. The only serious claimant to such qualities is the Church of Rome—and it gets, and will continue to get, the attention of the calmer minds everywhere.

Experience proves this. I am not the only one who can state facts to verify it. Many a priest has gathered the general public of town and village into secular halls to listen to Catholic claims—has gathered these non-Catholics by simply advertising his purpose. Religion in any aspect has a sober-minded man and woman, can wonder that such a class will come to listen to a promise of the unity of truth, the perfect rest of soul in pardon of sin, the harmony of the inner Christian life with external Christian ordinances, which is a summary of the Catholic claim.

We are not claiming the immediate conversion of this people; we are not in dreamland. Yet we are ready for sudden impulses of grace sweeping in many millions. What we look for with absolute certainty, however, is the starting of countless little streams of converts all over the country, and especially in parishes in which Catholicity is most worthily represented.

WALTER ELLIOT.
Paulist Convent, Columbus avenue and 59th street.

ARCHBISHOP O'BRIEN'S SERMON.

We deem it well to place before our readers this week a full report of the eloquent discourse delivered by His Grace the Archbishop of Halifax at the cathedral, St. John, N. B., on Tuesday, Sept. 4. Not alone to the C. M. B. A. men will this powerful sermon prove of interest as well as benefit. Valuable lessons may be drawn therefrom by all who read it, and the more it is studied the more will it be found worthy of being stored away for future reference amongst the most valuable utterances of eminent Churchmen of the present day. His Grace spoke as follows:

"Put you on the armor of God, that you may be able to stand against the snares of the devil; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one, and take unto you the helmet of salvation and the sword of the spirit which is the word of God"—words taken from chapter 6, St. Paul's epistle to the Ephesians.

The apostle, after having taught the Christians of his day the various duties they owed to God and to one another, and after having warned them that they had invisible enemies, more powerful than those of flesh and blood, with whom they had to wrestle, pointed out the means they should employ in order to gain the victory. They should take the "Armor of God"; they should be girt about with truth, and having on the breastplate of justice, and their feet should be shod with the preparation of the "Gospel of Peace." Then he added the words of my text, "In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one." Many centuries have passed since those words were written; many physical and political changes have been verified; social habits have undergone important modifications; mankind has risen to a higher plane of civilization and to a more full knowledge of the mysteries of his surroundings—yet are those words as applicable to day as they were in the early morning light of the Christian era. Essentially, human nature is the same in the unlettered nomadic tribes, or rude tent-dwellers of long ago, and the more polished inhabitants of the towns and cities of today. The fundamental elements of humanity are unchanged; the more or less of knowledge, culture and refinement before the fact of our common nature. It is human nature itself, and not its accidental qualities, that constitutes the grand historic fact of our world as well as the encircling chain that knits each individual to all the rest. The same snares and pitfalls, too, beset our path, and the same enemies lie in wait for our souls. Hence it is as true now as it was in the time of the Apostle that "our wrestling is not against flesh and blood, but

against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in high places." Consequently our safety and final victory shall be achieved only through the employment of the weapons indicated by St. Paul.

Evidently the Apostle took a view of life widely different from that taken by many in our time. For him there was a truth of God that could be known with certainty; there was a faith that could withstand all assaults; there were living, though unseen, enemies against whom we had to strive. He was no atheist, for with him the existence of God was a primary truth. He was no agnostic, for with him not only was God's existence a certainty, but His providence also, and His guiding power. He was no indifferentist, for with him only one form of belief was pleasing to the Almighty. The robust Christian spirit which was the outcome of his belief is the one which should animate us, as it has animated so many of our forefathers in the faith. "The life of man upon earth is a warfare," was proclaimed by holy Job more than three thousand years ago, and the Apostle St. Paul takes up the same idea and warns Christians to be armed and equipped as soldiers, but as soldiers in a spiritual cause. His belt, the symbol of his enmity under God's banner, is to be truth; his breastplate, justice; his shoes, the sign among early nations of a free man, the law of the Gospel to guide his steps; his sword, God's unerring word; his helmet the undying hope of salvation, and finally above all, and over all, his shield, the unchanging faith once delivered to the Apostles and handed down the ages through the Church, "the pillar and the ground of truth."

What a striking picture we have here of the Christian soul, prepared to victoriously wrestle against all the powers and principalities of darkness, error and unbelief? What a consoling reflection to know that we can be so armed? In addressing a convention of the C. M. B. A. it seems to me no more fitting subject could be chosen for our consideration than the one thus hastily outlined for the members of our association are to be first and chiefly good Catholics. This involves being good citizens as well as sterling characters. The more fully we live up to the ideal of our religion, the more clearly shall we exemplify in our lives the ennobling and saving influences of our Church. For the good of society, I shall, therefore, ask you to make with me a necessarily hurried examination of what the Apostle calls the "armor of God." The belt of the Christian soldier is truth, for that it is which binds him to God, and to the light of which he has been mercifully called. Now this truth is not any natural knowledge which we may acquire, through the use of our intelligence and the aid of mere human teachers, for it is the "Armor of God," and consequently has been supplied or revealed by Him. The possession, then, of a rich store of human knowledge, while most desirable in itself, is not to be confounded with, nor can it ever supply the place of, that truth of God with which our souls should be girt. God has spoken, God has made a revelation of His will, and it is that revealed truth, and not the theories or deductions of the scientist, however renowned, or the fond imagination of our own unchastened intellect, which we must seek and embrace. God, in making His Revelation, did not leave Himself without a witness of it to future generations and the apostle does not leave us in any doubt as to that witness: it is the Church which Christ loved, for which He delivered Himself up that He might sanctify it, cleanse it by the word, and glorify it, not in glorious Church, not in having a spot or wrinkle, nor any such thing; but that it should be holy and without blemish.

Justice is the breastplate of the Christian. He gives to each one his own and only asks for himself what he is willing to concede to others. He never attempts to overreach, in a business transaction, his neighbor. He employs no sharp practice in buying or selling, nor does he seek to blind himself to those peculiar methods of dealing by which the moral law is openly violated, whilst the civil one is technically observed. Trusts which he undertakes are faithfully executed, and a fair wage is given to those who labor in his employ. In a word, the rule do unto others as you would be done by, is no mere form of words for pietistic quotation, but is the energizing principle of his every action. The thing which should be restored, the thing which the injury done to property or character must be repaired, and all uncharitable speaking, detraction and calumny avoided. Shod with the "preparation of the Gospel of peace" we can move unharmed over the rough ways of life, escaping alike the stumbling blocks of scandal, and the thorns of anger, hatred and ill-will. The man of peace is like the strong man armed; of whom our Saviour speaks, who keepeth his court and, as a consequence, those things which he possesseth are in peace.

God's word is the sword of the Christian wherewith he shall smite the false theories of religion and morality that abound. The maxims of the world, the opinions of men, the subtle reasoning of the sophist, whether in

the flashy paragraphs of the daily press, or in the more staid pages of the monthly or quarterly, all are to be tried by the touchstone of God's word. Whatsoever cannot stand its test should be unhesitatingly condemned. The opinions of men are variable, the conclusions of science not always accurate, the deductions of reasoning frequently faulty, but the word of God is "living and efficacious" and "endureth forever." The hope of salvation is our helmet. We may be buffeted by the adverse winds of fortune, and many blows of discouragement may be aimed at our heads, but with the hope of eternal salvation, with all the compensations it implies, ever serving as a helmet, we shall be invulnerable. In all and above all we shall see the sign of our victory, and in the darkest hours of our life fair hope will shed a ray of softest light dispelling the phantoms of darkness and revealing, in part at least, the glory of our future triumph. Finally, the injunction of putting on the "Armor of God" is complete when, in addition to the belt, breastplate, shoes, sword and helmet, the Christian takes in "all things" the "Shield of Faith." In battle the shield was used to ward off, or, failing that, to break the force of a blow or a missile which otherwise might penetrate the lighter material of helmet or breastplate. Hence the shield was wrought with the greatest care and thoroughly tested, lest the faintest flaw should mar its efficacy. The classic poets, recounting the deeds of their heroes, do not omit to describe the quality and toughness of their shields, nor to attribute them to the handiwork of some god. Now the Apostle spoke of war as it was carried on in his day; hence he set forth the Christian soul equipped with spiritual armour analogous to the material one used by the ancient Greeks and Romans. Therefore, when he comes to the shield he naturally makes it consist of the strongest spiritual force, and one which comes directly from God. Justice and truth are great virtues; a desire to follow the teachings of the Gospel and an abiding hope are admirable dispositions; but these all require a protection, a shield. Of themselves, they cannot, like the helmet and breastplate of the soldier, resist the full force of the arrows and javelins of the enemy. A shield wrought by God Himself, in which there is no break, no weak spot, no flaw, however slight, is required, and it is divine Faith. Without it all the other virtues are in constant and imminent danger; without it they can offer but a weak resistance to the assault of the enemy. And yet the unthinking ask, "Of what use is faith?" And modern literature of the smart and flippant style derides it as the relic of the bygone age; and ponderous modern philosophers solemnly assert "Creeds are nothing, actions are everything." In justice it must be said that many who speak in this wise know nothing of Christianity except such shreds and fragments of it as are possessed by those outside the Church, and their only idea of creeds is that of the clashing and clanging ones of the various denominations not in communion with the Church. Indeed such creeds as these are of small consequence. The creed that varies is its own scorpion and affords incontestible proof that its faith is not of God. But the apostle shows us the absolute necessity of faith, and makes us understand that without it we cannot be pleasing to God.

It is the shield that protects all other virtues and the regis under which the soul waxed into the more perfect man, unto the measure of the age of the fulness of Christ. But the creed, which summarizes and embodies that faith must be, as is evident, one and unchanging, developing indeed and expanding like all vital organisms, but always on the same lines and in perfect harmony with itself. Such, my dear brethren, is your Faith and mine. Now what advantages do we derive from it? St. Paul tells us, "By it we can extinguish all the fiery darts of the most wicked one." The temptations and suggestions of the devil, the evil desires of our nature, acted upon by our cunning foe, are so many fiery darts aimed at our souls. As a soldier exposed without a shield to the stones hurled from the slings and catapults of the enemy could quickly fall stricken unto death, so, without faith these fiery darts of the most wicked one would soon wound the human soul. But with faith as a shield we can extinguish these arrows of fire and preserve our souls intact. Through it we know the soul is wounded by the unguarded tongue, as also by evil thoughts and sinful desires; and that it is buried and crushed by unlawful actions. Realizing through faith this ruin which would overtake the soul, we are spurred on to resist, by God's grace, all those temptations, suggestions and desires, and thus extinguish all the fiery darts of the most wicked one. On the other hand, without faith men become blinded by their passions and intoxicated by the pleasures of the world and do not see or feel the wound and bruises inflicted on souls by their sins. Had they only known in their day the evils that have come upon them, but are hidden from their sight, they should have surely cried out, "Give us faith, give us faith, give us the strong shield of the Christian soul."

Another Convert.

New York, September 12—One of the most prominent of the High Church Episcopalians divines in this country has announced his conversion to Roman Catholicism, and in all probability will become a priest. Walter Clayton Clark, the clergyman referred to, is a graduate of Amherst College and the General Theological Seminary of the Episcopal Church of this city. He has always been an ultra Ritualist, and was for some time professor of exegesis in the Nashotah Theological Seminary in Wisconsin. He has recently returned from Rome, and it is believed that it was while there that he finally made up his mind. At present he is stopping with the Paulist Fathers on Fifty-ninth street.

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References: Very Rev. Dean Harris, Cathedral, London, Ont.; Rev. Father Carmelite Monastery, Niagara Falls, Ont.; Rev. Father Sullivan, Thorold, Ont.

EDTENDERS addressed to the undersigned, and endorsed "Tender for additions, fittings, etc., to Post Office, Stratford, Ont.," will be received at this office until 12 o'clock, 18th September, 1894, for the several items required in the erection of additions, fittings, etc., to Post Office, Stratford, Ont., and specifications can be seen at the Department of Public Works, Ottawa, and at the office of the Minister of Public Works, Stratford, Ont., and tenders will not be considered unless made on the form supplied with the actual signatures of tenders.

Accepted bank cheque payable to the order of the Minister of Public Works, equal to the amount of tender, must accompany each tender. This cheque will be returned to the tenderer on the contract, or complete the work contracted for, and returned in case of non-acceptance of tender.

Department does not bind itself to accept any tender.

By order,
E. F. E. ROY,
Secretary
Department of Public Works,
Ottawa, 3rd August, 1894.